

MAN SHOULD BE TAUGHT HOW TO LIVE, NOT HOW TO DIE.

CONABLE'S PATH-FINDER

(MONTHLY)

DEVOTED TO SELF-CULTURE, LITERATURE,
SCIENCE AND PHILOSOPHY

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Edited by
• EDGAR WALLACE CONABLE •

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Conable's Path-Finder.

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O A Blue Cross on this circle indicates the expiration of your subscription. You are requested to renew at once.

Entered at the Los Angeles, Cal., Postoffice as Second-class Mail Matter.

New Rulings.

UNDER some of the new rulings of the Post-office Department no publisher is permitted to carry a delinquent on his subscription books longer than three months. In many ways this is a good ruling, since it assists the publisher in either maintaining a paid-up subscription list or prevents him from donating his paper to a large number who never intend to pay for what they get.

In the past we have always been willing to carry any of our subscribers who were short of funds, an indefinite period. In fact, we were so liberal on this score that we allowed some fifteen hundred subscribers to fall in arrears from one to three years. We have been obliged to cut all these delinquents off, and the worst of it is very few of them are inclined to pay up their dues, so we are out something like two thousand dollars.

But we are not complaining. It has given us an opportunity to "clean house" and start in fresh on more equitable lines all around.

We have now placed the subscription price to this magazine on so low a basis that every one who cares for it at all can afford to pay in advance. Advance payment will be our strict rule in every case in the future. No subscription will be allowed to lapse to exceed

Conable's Path-Finder.

one month. The printed slip either on the paper or the wrapper will indicate just when each subscription expires. In addition to this the paragraph beginning with a circle in the publishers' announcement will also give notice of each expiration. This circle will be crossed with a blue pencil the number or issue each subscription expires. If a renewal order is not received by the time the next number is printed, such delinquent will be cut off. So it will be necessary to be prompt if our friends desire to receive every number of this magazine.

At the low price of 25 cents a year it will readily be understood that we can do business successfully only on a strictly cash basis.

Again, we are not permitted to give out any more premiums with this publication. Had we retained the old price of \$1 per year we might have given out premiums of the value of 25 cents, or even of 50 cents, but with the subscription price at 25 cents a year, to give a premium, the price of which is the equivalent of this or more, the department holds that this brings the subscription down to a nominal price, hence its second class privilege is abrogated.

Under this ruling we are forced to withdraw all premium offers. But who really wants a premium with THE PATH-FINDER at 25 cents a year? THE CONABLE PUBLISHING CO.

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| Large, " " | 1 | 132 | 14 80 |
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Conable's Path-Finder

A Monthly Magazine for All the People.

VOLUME V.

LOS ANGELES, CAL., JUNE, 1906.

NUMBER 6



The Editor's Note Book.

There will be at least one perpendicular newspaper in Los Angeles. We are to have a Chinese daily.



A local paper refers to Los Angeles as being the "modern Monte Cristo." This is evidently a slip of the pen. Monte Carlo was doubtless intended.



San Francisco appeared to be getting along all right until the effervescent poet came to the surface. Some things are beyond human endurance. This last affliction is one of them.



We rise to inquire who is responsible for the suggestion that Elbert Hubbard organize an "American Legion of Honor"? No man who does not stand for woman's honor is available to such a position.



An Indiana woman is suing a man for hugging her against her will. This is unpardonable. He should have hugged her against his broad, manly breast. At least that is what I was taught in my last incarnation.



It is gratifying to note so many evidences of the world's progression. The New York *World* has abandoned yellow journalism. It is better to become respectable after one gets rich than never to be allied on the side of respectability at all.



And now comes the startling information that work is really being done on the Panama Canal; that an average of seventeen thousand men are shoveling dirt daily. This new twentieth century is bringing many surprises to an incredulous constituency.



We regret to note Witte's retirement as Premier of Russia. Witte, like some of the rest of us, has his faults, but his heart is much nearer the common people than is that of the insolent dummy who has succeeded him. The cause of the Russian peasantry has received another set-back; which means that the crowned heads will be hit all the harder when the proper time comes.

It is a foggy day when some one of the "powers" does not send an "ultimatum" to the red-rag Sultan of Turkey. But the old Turk struts and gobbles and gobbles and struts just the same. He appears to be fire-proof against ultimatums.



We trust that too many of our liberal-minded friends will not become too firmly intrenched in the idea that "liberal morals" should form a portion of their creed. Too much of this sort of thing will leave a bad taste in the mouth and likewise warp the conscience.



Our "esteemed contemporary," the Dominion of Canada, may be a little slow about some things, but she is certainly abreast of the times when she starts in on the laudable and praiseworthy undertaking of taxing church property. The United States should take the hint instanter.



Los Angeles is constantly adding to her police force. The time has passed when all her citizens can watch each other. The task is too strenuous, so the whole thing is being turned over to the police department. This is just what an up-to-date town is expected to do.



A reformed "hobo" notified the officials of the "Big Four" railroad company that he wants to pay the company for all the rides he stole on the trucks of freight cars on that road. He furnished the company with a detailed statement of the mileage "stolen." The officials of the road say they will have to charge him regular passenger full fare. It is believed that the company will not insist on adding Pullman car privileges to the bill.



Now comes an American doctor who proposes to make the Japs a taller race by feeding them beef instead of rice. And with the change he will make them a bloodier-race and likewise a sicklier race. He will likewise destroy that finer sense of moral responsibility which has made the Japanese race so conspicuous above all meat-feeding nations of the world. But the doctor must build up a practice for himself. The Jap is too healthy a proposition for the physicist as he now stands.

Jenkin Lloyd Jones says: "Churches at present are what may be termed one of the foes of municipal progress. They are a dead weight on the wheels of reform, because they try to operate under ecclesiastical machinery, when the world has outgrown ecclesiasticism." Mr. Jones is abreast of the times. The fellows who are still napping in the amen corner are steadily witnessing the fleeing of their flock. Jones hits 'em hard, but everything that stands in the way of advancing Christian civilization should be throttled on the very threshold of its misdeeds and oppressions.



We have been asked if we were not going to apologize to the elements for our alleged slanderous assaults upon ordinarily drought-stricken Southern California. Yes, indeed, and we here take off our hat to the twenty-odd inch rainmaker with all the humble dignity that his royal soft-water highness demands. Our wash-tubs are all full of heaven-distilled water and semi-clad, half-developed mosquitos, and the songs of the latter, as their pumping-plants are fully installed, and they soar aloft through the forty-mesh bars at our chamber window, furnishes both music to our very soul and blotches on our—well, never mind about that, it is a heart-breaking story at best; besides, the head of the house says it is time for me to stop.



Anthony Comstock received a severe drubbing at the hands of a lawyer in a New York court room the other day. Anthony called the lawyer a liar. The lawyer landed on both Anthony's eyes and his jaw before the court officers could interfere. Anthony was indiscreet. At the same time had the lawyer not been a liar he would not have wanted to scrap so fiercely. The man who tells the truth never wants to fight when he is called a liar. It is when the truth is told concerning us that we rise up on our hind legs. So, unless we are looking for trouble, we better never take chances on calling a man a liar for fear we will hit the truth.



There are a lot of people who think that everything Lucy A. Mallory, editor of *The World's Advance Thought*, of Portland, writes is all right. From this standpoint we assume that we are justified in reproducing the following paragraph from her pen: "CONABLE'S PATH-FINDER can be had for the year 1906 for 25 cents; foreign and Los Angeles subscriptions 25 cents extra. Bro. Conable has reduced his splendid dollar magazine during 1906 to this ridiculously low price with the view of obtaining a hundred thousand subscribers. We wish him success. He is offering a diamond for the price of a paste stone. Address: The Conable Pub. Co., 211 New High street, Los Angeles, Cal."

Continued on page 14.

Fraud Order Extended.

IT LOOKS as though our friends, the Postoffice Department, were desirous of wiping Helen Wilmans off the face of the earth. As she appeared on the scene with her new publication, "Men and Gods," the department rushes forth with an extended fraud order, covering "the Wilmans Publishing House," Mrs. Wilmans' daughter, Ada Powers, and about everybody connected with her establishment. This is for the purpose of killing off her new publication, which they have succeeded in doing.

Mrs. Wilmans requests us to state that all subscribers to her new magazine will have their money refunded, but that any one can reach her through the express companies. She can also receive mail of the second class, which, of course, does not assist her from a business standpoint.

It is evidently the intention of the government to keep alive the original fraud order until the very hour Mrs. Wilmans wins out on every count.

The powers appear to be on top just now, but wait for a couple of years at most, and see who will be pleading for mercy.

In the absence of full details we withhold criticism.

The New Divorce Decision.

THE Supreme Court of the United States recently handed down a decision bearing upon our present State divorce laws, which is far-reaching in its scope—which materially affects more than five hundred thousand people—men, women and children, especially the latter.

According to this decision (which is final and from which there is no appeal) every husband or wife who has obtained a divorce in any State in which both parties to the transaction were not residents of the same State, at the time the decree was granted, and who have married again, are guilty of adultery. That is to say, they were not legally divorced at all, hence there could be no legal re-marriage. But the worst feature of the proposition is, that all children born during the second marriage of such divorced parents, are illegitimate. Thus, the wreckage wrought by this decision may be easily comprehended.

A movement was recently inaugurated looking to the passage of a uniform divorce law by the combined action of all State legislatures. That such a law has long been needed there is no question. Many hardships have resulted from the laxity of the divorce laws of many of the States. The Dakotas have been conspicuous examples in this respect. It is said that the non-resident population in and about Sioux Falls, South Dakota, waiting for the action of the various divorce courts, has been sufficient to support royally hundreds of divorce grafters. But be this as it may, the shame of the thing

should long since have knocked the under-pinning out of the town.

Now, it is a well-known fact to the readers of this magazine that its editor is the warmest sort of a friend to the divorce court—that is, wherever and whenever justice and equity prevail.

We most emphatically believe that the burning sin of the age is the bringing into the world of children in the presence of inharmonious family relations. We also go on record as advocating divorce in every case where men and women have proven that they *cannot* live together harmoniously. The marriage relation is prostitution in the presence of domestic inharmonies. Married people who bring children into the world in the absence of the most helpful conditions for the child, are criminals who should be jailed for the crime committed.

Think of it—*two-thirds* of the children born into the world each day, are *accidents—unwelcome*. Isn't that a beautiful thought—a beautiful state of affairs to contemplate—to give to the child as a life heritage?

And yet we are forced to witness the spectacle of a congress of prominent women of the country in Washington, gathered together for the purpose of inducing such legislation as will *force* men and women to live together who are unfit to breed swine.

There must be a powerful lot of race education before it will be possible to dispense with the divorce courts.

It is true that men and women should weigh more seriously the problem of marriage than any other event which is likely to come into their lives. But they do not, and ignorance is the basic reason why they do not. But who shall say that the accidental, unwelcome offspring shall be made the victim of the mistakes and criminal acts of such parents?

Some of our churches say, go on breeding paupers, criminals, imbeciles and invalids, but hands off the "holy," consecrated marriage vows of those whom "God hath joined together."

It is to perpetuate, extend and enlarge upon this most untenable position regarding the "sacred bonds of matrimony" that various State legislatures are being asked to lessen the opportunities by which inharmonious married people may sever their relations with each other.

The very fact that a divorce is asked for by one or the other of the contracting parties to the marriage, is evidence on the face of it that inharmonies exist. Under such conditions to bring children into the world is an unpardonable sin.

It is the unborn child that we are defending—not the divorce laws. Every child has a right to be born in the presence of environments that will afford him the greatest opportunities to meet the struggles of life unhindered and unhampered. The parental thought that the child is unwelcome stamps itself indelibly

upon the offspring, so that at the very outset the child is crippled for life.

But this is only one aspect of the case. Besides inharmonies, we find imperfect physical bodies, dwarfed mentalities, sickly and diseased conditions—visitations either upon the father or the mother, often both are in some manner afflicted. For such to bring children into the world there is no penalty severe enough.

Whatever other effect the Supreme Court decision may have, it is certain to hasten some sort of uniform State legislation that will at least give a child the right to be born under the protection of legitimacy. The outrage of the present system has cast a blot on thousands of lives.

Our Misguided Brethren.

THE following paragraph is taken from a circular which has been distributed all over the streets of Los Angeles, headed, "The Earthquake." The circular is made up largely of quotations from the Bible, the intention evidently being to frighten people into the belief that there is such a thing as a personal God who visits His wrath upon the sinners of the world. The paragraph reads:

"Our present and imperative duty is to pour, without stint, the oil of divine love and sympathy into the wound so recently made by the Almighty, that it may be healed, to the glory of God, and to the *salvation of the souls of the people* whose lives have been so miraculously preserved."

Now, if the Almighty has made this wound, it is His individual business to heal it Himself, provided He wants the wound healed. If He does not heal it Himself, it is *prima facie* evidence that He does not want it healed; hence any attempt on our part to heal this wound would be an usurpation of a prerogative that belongs exclusively to the maker of this wound.

But this is all nonsense in the light in which the compiler of this circular presents his case.

There is no question that a sin-cursed world attracts its own punishment. The evil-doer must pay the penalty of his crimes; there is no getting away from that fact; but the Almighty Power which guides the evolutionary system of this planet does not do its work in the manner indicated. It doesn't rip one of its planets wide open and then leave the task of healing the wound to a lot of half-baker pignies that are not competent to heal even their own wounds. This is a preposterous supposition.

And this is the great trouble with our church friends, they try to make the ignorant believe that what they call the Lord has delegated certain of his work to them to perform and carry into execu-

tion. And a lot of poor deluded mortals are foolish enough to believe these statements.

Whatever has come to San Francisco, or whatever comes to any other community or nation, is the result of the operation of the natural law of attraction—nothing more. Communities attract as well as individuals, but of course communities are made up of individuals.

But whence comes the smiting hand? we may be asked. Whence comes the power which balances the ledger account with each individual?

Race thought makes and unmakes. Race thought creates and destroys. Man is his own creator, his own builder, his own destroyer. We attract the good or the evil, just as we think and feel. We create good or evil, just as we generate positive or negative thought. We may generate evil thought so long and so continuously that we create the hangman's noose which swings our physical bodies into an inanimate state. We may think evil so long and persistently that the depths of the sea may swallow us up—all that is mortal of us. We may swelter in the mire of unclean things so continuously and persistently that we will be attracted to the presence of the destructive element which is to wipe out our iniquities. In other words, when we sin too long the Inbred Life which inhabits every physical encasement, leads us into the presence of the life-destroyer.

There is no God in all the intricate workings of this terrestrial sphere who has anything to do with the shaping of our destinies, but the one Divine Entity which inhabits each individual physical structure. This Entity withdraws whenever the physical body becomes too corrupt—either from disease or dissipation.

The wrath of God is the wrath of the Inner Self—the Divine Consciousness. This is where our brethren of the cloth make their mistake.

The time had arrived for a general cleaning up in our sister city. Hence there was great destruction of life and property—not, however, through the visitation of the wrath of the orthodox personal God, but because the thought wickedness of the city had attracted its own punishment.

This city must be reconstructed on cleaner and more wholesome lines, else in due time there will be another visitation, just as severe as the needs of the hour demand.

But in no case will any one ever suffer who has not attracted the experience, or who does not merit the punishment received—earthquake or no earthquake.

The Parcels Post.

It is possible that all of us may be a little tardy in arriving at conclusions concerning the manner in which the people's representatives everywhere are engaged

in doing everything but representing the people.

They hold that the trusts and other capitalistic classes of this country have upon every department of National, State and municipal governmental machinery, is something appalling. But even this is not as appalling as the fact, recently developed, that the Standard Oil outfit has long succeeded in buying the consciences of individuals throughout the whole broad land. We find this reptile fastening its coils around the necks of trusted employes of every sort, bribing them with its stolen hoards of gold to violate their trusts and obligations to their own employers. Railroad employes are bribed, the employes of opposition companies are paid to cut the throats of their employers by divulging the business secrets of such employers. Thousands of persons all over the country, in every State, are the paid hirelings of the Standard Oil Co. In addition to this, we witness the spectacle of ten ministers in one Ohio city who were bribed by the Standard Oil agents to ascertain who among their parishioners were using other than the Standard brand of oil, and to use their influence as ministers of the gospel in the interest of the Standard Company.

It transpires that the Standard Company has a regular system for the teaching of dishonest and crooked methods among all their agents and outside hirelings.

The late investigations by the government have revealed the most corrupt, despicable and atrocious methods in the management of the Standard Oil Company to wreck everything and everybody connected with competing companies. They have secret rates with all the railroads, to the ruinous disadvantage of all competition. And the people are paying for these thieving cut-throat methods.

But we started out to speak on the subject of the parcels post system, which is one of the most important in the direct line of the people's interests that is now receiving public attention.

This great government of the United States furnishes the spectacle of allowing four express companies to bribe it into inactivity in the direction of establishing a parcels post for the benefit of the people who support the government. Worse than that, the government makes its postage rate so high for carrying packages that every one is forced to patronize the express companies or go without the service.

A government that derives a great portion of its revenue from the tax it puts upon the whisky it feeds the people, ought, in all conscience, to do everything possible to lighten the burdens of the people. Is our government doing this? Well, hardly.

The more drunkards that are made, the greater the amount of revenue that finds its way into the treasury. It is the

whisky consumer who pays the tax, not the distiller or manufacturer or seller. The consumer does the whole business. The man who lays his dime over the lager beer and whisky-soaked counter of the soul-destroying dives which the government protects, is the one who pays the cost of manufacture, the government tax, the millions of dollars in salaries to bartenders, the cost of the plate mirrors and all the paraphernalia of the gilded dens of vice. He has built the brewery and the distillery. He has made the Pabsts (thereby indirectly having made Milwaukee); likewise the Busches (who incidentally made St. Louis). The consumer pays for everything. This being the case, is it not a little strange that he should be so persistently ignored when he asks to be placed on an equitable footing with those he supports?

There is going to be a great uprising of the people everywhere in the direction of not only protecting their own interests, but along such lines as will guarantee to them an equitable sharing of everything they produce.

The old party boss has had his day. He has proved himself to be incompetent, inefficient, dishonest and purchasable. He cannot be trusted, no matter where you find him. He will sell his own soul and everything that belongs to his constituency that he can get his hands on. He has done it in the past; is doing it now, and will continue to do it so long as the present system is in operation. It matters not whether he is a United States Senator, a member of Congress, the Governor of a State or the Mayor of a city, it is all the same—Republican, Democrat or what-not—it makes no difference. A system of political debauchery is running rampant throughout every legislative, judicial and administrative department of government and state. All the guns are leveled at the producer, to make him produce more, so that the things he produces may be doctored and drugged, that he may have the privilege of buying back what he has produced at from one hundred to one thousand percent in advance of the cost of production.

Four express companies control Congress and the Postoffice Department. Otherwise we would have a parcels post system that would save the people hundreds of thousands of dollars annually and at the same time assist materially in making the Postoffice Department self-sustaining.

At this point we are moved to copy the following editorial found in the magazine, "Every-day Housekeeping." It throws some light on the present system that we trust will find a response in every reader of THE PATH-FINDER. It is our purpose from this time forth, to present these questions of public concern to all our readers in such a way that they will feel the necessity of taking a hand with

us in the work, now fully under way, of burying the old and establishing a new regime that will give to every man woman and child an equal chance to enjoy to the fullest degree the fruits of the trees they propagate and nurture. Under a system that guarantees less than this, we must fall by the weight of our own iniquities.

Here is the editorial referred to:

"The housekeepers of this country, in common with all other good citizens are vitally interested in the checking of monopolies. In fact, the women at the heads of families are the most affected by these commercial combinations which keep prices high or prevent the adoption of certain privileges. We alluded to some of these last month, like the combinations of manufacturers of canned goods and similar articles with adulterants in them which are lobbying the United States Congress to prevent the passage of a pure food bill. The members of Congress, who protect great manufacturing monopolies by the unjust use of the protective tariff policy, are equally enemies of the head of the household. Another monopoly which is preventing the American people from receiving the benefits to which they are entitled is the great express combine. There are four express companies in this country that dictate the policy of the post-office department in a measure by preventing legislation inimical to their interests.

"The agitation for a parcels post has been going on for many years. It seems no nearer realization today than fifteen years ago. John Wanamaker, after he had been postmaster-general, told an inquirer that there were four reasons why we could not have a parcels post. Asked what they were, he named in succession the four great express companies as the four reasons.

"John Brisben Walker, editor of the *Cosmopolitan*, says that the express companies began their fight fifty years ago, and have continued it ever since. No parcel will be sent through the mails of greater weight than four pounds, the rate being one cent per ounce. Do you realize that this is sixteen cents per pound, or sixty-four cents for the four pounds? If the sender wants the package insured, he can not have it done. Do you realize that this price is much higher than transportations by express cost? Over seventy per cent of the periodicals sent out by the great distributing agencies are sent by express because the Government charges such high rates by post. These companies make money on their rates, and the Government can make more money on those rates than the express companies can. Then why does not the Government do the business? you ask. Because the express companies will not permit it; they prevent the passage through the Senate of the United States of a parcels post law. The average distance that

a parcel is sent in this country is thirty-eight miles. In Germany you may send one hundred and ten pounds by post express for thirty cents, a little more than half the cost to send four pounds in this country, and send it to the farthest corner of Austria or Italy, more than a thousand miles. You may send a package from Berlin, Germany, to Seattle, seven thousand miles, for much less than you can send the same package from New York city to Newark, ten miles distant, or from Salem to Boston.

"Every woman who is head of a household has a vital interest in questions of this nature, because they are parts of a policy which means much to her home comfort from year to year. In any country of Europe such monopolies as those mentioned above are impossible. There is a parcels post system by which the Government does the business, makes money out of it, and the cost to the people is but a small per cent of what we pay in this country. Foreign countries have tried year after year to make an agreement with the United States for an international parcels post such as exists all over Europe. It cannot be done, because of the influence of the express companies. The only thing permitted is the reception of foreign parcels at the New York post-office, to be delivered by the express companies and charged for at a higher rate for ten miles than the thirty-five hundred miles transportation from abroad would cost. A package cannot be sent from here to Europe in this way, because the sender would carry it to the post-office himself and no express company would get anything for it. Parcels sent from here to Europe must be sent by one of the monopoly express companies."

The Condemned Meat Industry

IT HAS been one of the important purposes of the editor of this magazine to try and induce people to drop the ruinous habit of meat-eating and displace it with a more wholesome and rational dietary. He claims, and proves, that the eating of animal flesh is the cause of the greater percentage of diseases which afflict the race. He claims that meat-eating is responsible for the abnormal lusts of the race. He claims that all the blood-thirsty nations of the globe are meat-eaters and are made so by the use of meat as an important factor in the daily dietary. In addition to this, he claims that there is a moral side to the proposition; that it is impossible for any human being to be a Christian and eat meat; that whisky drinkers and tobacco users are made of meat-eaters; that meat-eaters make the criminal classes of the world.

These are a few of the offenses which the writer places at the door of the consumer of animal flesh. There are others, but these just enumerated will do for the present.

At this writing we are proud of the

record of having, directly and indirectly, induced more than twelve hundred families to stop the pernicious habit of eating meat.

But, for the moment, let us lose sight of all that has been said in these columns on the subject of meat-eating—lose entire sight of the specific reasons we propound why the meat habit should be discontinued—while we ask our readers if they have been reading Upton Sinclair's "Jungle," the new book that has set all packingtown of Chicago and everywhere else wild with rage at the author? If not, then embrace the first opportunity to do so. This story is a true one, and no one who reads it will ever again want to put another piece of meat in his mouth.

Ogden Armour tried to answer through, I believe, *The Saturday Evening Post*, this tale of the infamies practiced in his own slaughter pens, but Sinclair backs up his statements with sworn testimony from Armour's own employees.

Now, one thing that we wish to here impress upon our readers is, that the tales of the Armour Company iniquities do not alone prevail with this firm, but they apply to every packing-house, big and little, in the country, and to the whole system that traffics in the blood and carcasses of dumb animals. It goes with the business. It is a part of it.

A local packer, in my former home city, once started to sue me for libel because I published the fact in my newspaper that he was selling cancerous-jawed cattle to the butchers for their customers. But he withdrew his suit. It was just a bluff to turn public attention, for the moment, in my direction instead of his. Some of the local butchers, also, tried to ruin my business because, as they stated, I destroyed the source whence they obtained their cheaper priced meats. They volunteered the information that they did not sell this cancerous meat to the "better" classes, but only to the poor people who could not afford to pay for high-priced meats. I noticed, however, that all customers were served from the same carcass so long as it lasted. Result—not a single pound of meat was sold in that city to local consumers for several weeks. They could not get the cancerous taste out of their mouths. The butchers for this local packer were instructed to remove all cancerous heads and drop them into a pond near by. Myself and others fished one head out. There was a hole in the jaw large enough to insert a hen's egg.

No one can stay in the meat business and not become warped and tainted. There is a corrupting, damning influence in every department of a packing house. Men become conscienceless and murderous in their instincts. They cease to be men. They become brutes and hyenas. Investigate any packing house, you who are skeptical or are looking for an excuse to defend these monstrosities.

Upton Sinclair, assailed on every hand for the fight he is making against the packing-house infamies, addresses the following letter to the newspaper editors of America. We give it space with genuine pleasure:

To the Newspaper Editors of America:

Three or four weeks ago the newspapers of the country were printing a dispatch to the effect that President Roosevelt had made an investigation and convinced himself of the falsity of the charges made in "The Jungle," and that he proposed to make its author the center of his "Man with the Muck Rake" speech. The basis of this story was a two-column dispatch which was printed in the Chicago Tribune on April 10th, signed by its Washington correspondent. In this dispatch these statements were made positively, and with every appearance of authority, as coming directly from the President, and at his desire; and from first to last the story was a fabrication.

It was one more illustration of how the Beef Trust fights. For nearly two years now I have been contending against these secret influences. They have sent men to bribe me; they have put detectives at work tracing my past, in the hope of finding something to compromise me; they have circulated falsehoods about me in the newspapers, and tried to influence my publishers against bringing out my book; they have discharged men in the stock-yards whom they suspected of having given me information; they have called others up to their offices and threatened to discharge them for selling the book. They have sought to annoy me in still more petty and objectionable ways; and I am resolved to try to make them come out into the open and fight.

The Chicago Tribune correspondent said that I made charges of knavery and crime, and had no facts to back them up.

I gave some of the facts in the May number of "Everybody's Magazine" in my article entitled "The Condemned Meat Industry; a Reply to Mr. J. Ogden Armour."

If you will read this article you will observe that I have indulged in no rhetoric in the course of it. I have used no adjectives and called no names. I have tried to make it read like a legal brief. There are no assertions of my own; there is nothing to be taken upon my own word; there are affidavits and chemists' analyses, official reports and independent investigations—all facts.

And they are all facts which bear upon one man, personally and individually. What they prove is that he himself, of his own free will and personal knowledge, is occupied in sending out, selling and causing to be eaten by the people of America, millions of pounds of *diseased, tainted, preserved, dyed and adulterated meat products* every week that he lives.

And what has been Mr. Armour's answer to this evidence? What has he had

to say to the newspapers about it?

Every time that a campaign of exposure against the Chicago packers has begun in the magazines they have spent literally millions of dollars in advertisements.

If you saw a man committing murder, and you rushed to interfere, what would you say to a person who offered you an advertisement if you would stop? Yet here is a man who is engaged in murder by wholesale, in the every-day routine of his business, and he offers you an advertisement so that you will not let his victims know what he is doing.

For do not make any mistake about the meaning of this thing which I have called the "Condemned Meat Industry"—it means murder!

The selling for human food of the carcasses of cattle and swine which have been condemned for tuberculosis, actinomycosis and gangrene; the converting of such carcasses into sausage and lard; the preserving of spoiled hams with boric and salicylic acid; the coloring of canned and potted meats with aniline dyes; the embalming and adulterating of sausages—all of these things mean the dealing out to hundreds and thousands of men, women and children of a sudden, horrible and agonizing death.

One hundredth part of what I have charged, ought, if it is true, to be enough to send the guilty man to the gallows.

One hundredth part of what I have charged ought, if it is false, to be enough to send me to prison.

If the things which I have charged are false, why has Mr. Armour not sued me for libel?

All that I ask of Mr. Armour is a chance to prove my charges in court. Is he afraid to give me the chance?

If he is afraid, it must be because the charges are true. And if they are true, what have the newspapers of the country to say to it?

All that I desire is the truth, and that you do not rest until you get it. I ask you to compel Mr. Armour to come out into the open and fight these charges.

UPTON SINCLAIR.

Food Fallacies.

THE following news paragraph from Richmond, Ind., is going the rounds of the press:

"Miss Clara Reckers, 20 years of age and prominent in society, died late last night from ptomaine poisoning. An autopsy today showed that a combination of spinach and strawberry shortcake had resulted in chemical changes which caused death. Physicians worked for hours in an effort to save her, but she expired in great agony. She had partaken freely of spinach at the noon meal and at supper she dined chiefly on shortcake with rich cream. An hour later she was in spasms.

"Examinations of remnants of both

foods show that neither contained any poison, but that death was due to combination.

"Physicians say the same effect would be produced by eating freely of bananas and then drinking whisky, the combination which killed Patrick Gilmore, the great handmaster."

There is unquestionably more or less truth in the above, but rather less than more.

That the girl died and is still dead we do not question, but that she died from the effects of eating spinach and strawberries we very much doubt.

According to the story, the girl ate the spinach several hours previous to eating the rich strawberry shortcake. Now, spinach is one of the easiest foods in the world to digest, besides it has never been known to hurt any one, no matter what the combination might be, so we must look a little closer into the matter for the real cause of the girl's death.

Very few people properly masticate strawberries when they eat them, the reason being that when one thoroughly chews the seeds the delicious flavor of the berry disappears and we find ourselves munching a lot of tasteless seeds, hence we swallow the whole thing without proper mastication. This is the first mistake made.

Second, it is not an uncommon thing for the combination of strawberries and milk, sweetened with sugar, to produce what is known as ptomaine poisoning, and rich cream is all the more likely to add to the injurious effects. But it is very doubtful, even in the presence of such a combination as this, if the chemical change would produce a deadly poison, had there been perfect mastication so that sufficient gastric juice could have been released to neutralize the poison.

The spinach eaten had nothing to do with causing the girl's death.

The paragraph speaks of Patrick Gilmore's case—the combination of bananas and whisky.

Now, few people properly masticate bananas when they are eaten. The banana has a very "sliding" tendency, and we generally let it proceed on its mission of sliding without putting the slightest check on its downward career; hence it is that a whole lot of people tell us that they cannot eat bananas because they are indigestible.

This is all wrong. The banana is one of the easiest foods in the world to digest, but it won't digest itself, as we generally look for it to do. We must masticate it—*chew* it, and then it will never give us any trouble. In addition to the banana being easily digested, it is one of the most healthful and nourishing foods we have—even at this distance from the scenes of its nativity.

The big stem in the center of the bunch of bananas has a double office to perform.

It is not merely for the purpose of holding all its children close in its arms intact, but there is always sufficient nutrition and vital energy in this big parent stem to ripen the bananas, it matters not how green they are picked. This is a part, and most important part, of the duty of the maternal body—to bring its cluster of offspring to maturity—the same as a mother nurses her babe.

A lot of our doctor friends say the banana is unfit to eat because it is picked green and sent to the market in an unripened state. This is not true. The doctors who make this claim are absolutely unfamiliar with nature's process of making the banana one of the most healthful, nutritious and palatable of all the edible family, either in the realm of fruits or vegetables.

But the banana must be *masticated*, and it is best to scrape off the stringy coating next to the meat before eating it.

It is very doubtful if it would be possible to poison any one with any combination of foods, that are ripe and not

tainted, in the presence of proper mastication. Even our friends who have bad teeth or no teeth at all, a proper amount of working of the jaws will release such stores of saliva as will neutralize any amount of poison that is likely to be generated in the average food combination.

But whisky on top of bananas, or on top of any sort of food combination cannot be blamed for taking a man skyward, or even in the other direction. It is no respecter of persons. It would just as soon consume a gallant Irish bandmaster as the leader of "The Little German Band," or any other person or outfit who dabbles in it. Whisky is one of the things you cannot masticate to a digestible standpoint. It won't stop long enough. It is in too much of a hurry to become conspicuous as a *post mortem* factor in one's life—or death.

But that the distinguished bandmaster and the young Indiana girl referred to are *not* dead, is a feature of the case we are not contesting. I doubt very much if any one was ever dead.

Marconi's wireless telegraphy comes in here as an object lesson. It consists at one end of a transmitter, and at the other end of a receiver. These two instruments are keyed to the same vibration. The transmitter is stationary in its place; the receiver may be on a ship floating around on the ocean; moving forward rapidly all the time; nevertheless, it receives the message sent by the transmitter unerringly. These two parts of the mechanism are adapted to each other by a link or chain that is not visible to us; they occupy toward each other a relationship like that between the magnet and the steel filings. They belong to each other by a law that is as yet very imperfectly understood.

But it is this same law which is brought into operation between healer and patient in mental treatment. The belief that thought is a substance secreted by the brain is an admitted fact; and of all the ethereal, invisible substances it is the finest, the most powerful and the most intelligent. In fact, it is the only one of these ethereal substances that can be called intelligent; the others are but dumb factors in man's power and blindly subject to his use. For instance, if we wish electricity to move the cars along the road-bed we have to build machinery to guide it and use men to attend to its proper working. Electricity has no brains of its own, and has to have the brains of a man to keep it from doing harm instead of good.

But *thought* is capable of doing more wonderful things than electricity has ever done. In strict truth, thought is master of electricity and controls it; and why? Because thought is not only the finest substance known, but it is an *intelligent* substance, and is subject to the will of the person whose brain generates it. In fact, thought is brain. It bears the same relation to the brain that steam does to water.

That this fact is very little known does not militate with its truth. All knowledge has to have a beginning; and this piece of knowledge is just now being fairly ushered into the world. Very few know its immense importance, and this is because very few have made a study of it.

In the evolution of human life the race has constantly demonstrated more and more intelligence; man has constantly accreted more brain power; by slow degrees he has been emerging from an environment that held him in absolute slavery. He has been the victim of surroundings and conditions that he could not break through, and he has succumbed to his weakness and died.

His weakness—the *mental* weakness that prevented him from recognizing his own power—expressed itself in a hundred different kinds of bodily disease. Weakness and sickness are synonymous conditions, and both have their rise in the human mind. The weakened mind gen-

The Mission of Mental Science is to Establish Heaven on Earth.

By HELEN WILMAN.

MENTAL SCIENCE is simply the power of mind to control matter. This point I think is already understood, and admitted by a large circle of thinking people.

But how mind can control matter seems not to be understood by those who have not made a special study of it.

Nor could any one understand it, nor could it possibly be, but for the fact that *thought is a substance* secreted by the human brain just as the liver secretes bile; just as perspiration is secreted. All the functions of the body have the power of secreting something essential to the make-up of the human organization; as for instance the gastric juice. A close observation will show the whole body is built up by various forms of secretion, and that no part of the body is without this power.

But as yet it is not widely known that the brain possesses the same powers of secretion that other parts of the body have; and the reason it is not known is because thought is an invisible fluid; no one has seen it; and the general idea concerning it is that it is a kind of nothing that yet is something, but of so refined a character as to be beyond analysis.

But thought is so far from being nothing that it is by far the most powerful fluid in existence.

I wish to call attention to the fact that the most powerful fluids are those which

are unseen; those which are too fine, too rarified to be apparent to the sense of sight, and are only visible by their effects.

Take water, for instance, which is a very great power when properly applied as a motor. But the same water when expressed in steam is much more powerful than water.

Electricity is a finer motor still, but electricity is only the negative pole of magnetism, a power so tremendous that there is no way of measuring it as yet, and we can only guess of its existence as a scientific necessity; that necessity being the fact that electricity—which is a negative force—must have a positive pole or it couldn't exist.

In that little experiment with the horseshoe magnet it seems strange and almost supernatural to see how one end of the horseshoe draws the iron filings to itself, and how the other end refuses to do this. There is no apparent communication between the horseshoe and the filings, but there is a magnetic current between them, and the filings move along on this current until they reach the horseshoe magnet and attach themselves to it.

In this illustration I simply wish to establish the fact that there is such a thing as a magnetic current, and that it is always possible to establish it between two points or two persons under proper conditions.

erates weak thoughts, and these thoughts are carried down into the body by way of the nerves, which are wires of communication between the brain and every part of the body.

A man's mind has the power to make him sick. All physicians admit this; but that it has equal power to make him well they do not believe as yet.

The thoughts can not only make a man sick, but they can kill him suddenly like a shot from a gun. The unexpected news of some awful catastrophe has frequently been known to kill. No blow has been given to the body, but a *thought* from another person has penetrated his thought, passed into his brain, and entered his nerves—which are also of brain substance—fine wires of pure brain that go with every blood vessel, communicate their message to the veins, arteries, muscles, thus reaching the exterior surface of the man who falls dead and cold—his entire body having been penetrated and killed by that most powerful, most deadly and yet most vital substance called thought; so peculiar is man's organization that every part of his body is negative to his mind, and can easily be governed by it.

Thought actually builds the body. Tolstol, the great Russian writer, said to a friend of mine, "I agree with your leading Western Mental Scientist, that all is mind; I believe that man makes his body by his thought." Pretty strong backing, I can tell you, when Tolstol says a thing like that.

I have not jumped into my present convictions concerning the power of mind to control matter without giving the subject the most earnest study. I have spent years and years in developing this one idea; it has become so clear to my perceptions that every other truth in the world sinks into insignificance in comparison; and today if I could use the space and time I believe I could convince every one of my readers of the absolute truth of my position.

But I have only gone over a few points, just enough to show by what means communication between two persons is effected so that the thing called mental healing is accomplished without visible means. In order to do the subject justice I would have to go over the whole theory of evolution and show how man had been a slow development through a thousand ages; how he had actually built himself through the gradual unfoldment of his mind as necessity compelled him to use it, and how he had expressed this development in many and constantly improving uses. Look over the world and see what he has done in the last 100 years. See what forces he has brought into operation. One hundred years ago the man who would have prophesied the existence of the ocean cable, the telegraph or telephone would have been abused quite as

much as I have been for insisting that man has power to conquer death.

SPENT YEARS OF THOUGHT IN THE STUDY OF MENTAL SCIENCE.

I was observant; every little experience set me to thinking, and after a time I came to the conclusion that the human mind was the biggest thing in all the world, and that there was nothing which it could not accomplish. I can hardly tell how light kept coming to me on this one subject. Man was the greatest creature in existence; his only trouble was that he did not know his own power. I saw that the success or defeat of a man was entirely dependent upon the exercise of his mental powers; farther on I became convinced that his mental power was so great that he could exercise it in a way to keep off disease and to actually surround himself with an atmosphere of health and strength; and that other people coming within the circle of his influence would feel it and be benefited by it. I grew at last to believe that my ideas were worth something to the world if I could only publish them.

I tried to talk about these thoughts to my husband and to others, but they were not understood, and it was suggested that my mental gifts would be better appreciated if exercised at the cooking stove and wash tub.

But my ideas—in spite of discouragement—grew with the rapidity of Jack's bean stalk. I got to thinking that the very powers of heaven as well as earth demanded their expression. I believed I had something to say to the world that would increase the value of human life by enabling man to triumph over his many diseases and burdens by the strengthening of his belief in himself. Men were weak; weak because they did not believe in themselves. *I believed in them.*

Before I realized even a comparative freedom from the bonds that held me down to the earth, I had passed through much that would have been death, but for the hope of some time finding expression of the truth within me. I held to this hope; it was this hope that pulled me through. All the time I had an idea that so long as I could hold to it that no harm would come to me. I was like Jonah when he went to Nineveh; I had a message to deliver and I could not shirk it. I believed in it.

And why not? I saw that everything began in the mind. The building of the simplest thing began in the mind and worked out through the body. I saw that very often disease began in the mind and worked out through the body; and presently I said if disease can do this why cannot health do it? I made my little experiments in this direction too, and they worked.

I became convinced that the mind—the brain—controlled the body, and I began to study deeply on this subject. And I

am going to say right here that it is the most wonderful study on earth; and it holds out greater promise of happiness to the race than anything which has ever come into the world.

There is that in the knowledge of brain control that guarantees man's absolute release from every bond that hinders his advancement here in this world, and that prophesies his perfect mastery over his conditions. And in making this assertion I stop at nothing; man is already master now, if he only knew it. He whines and grumbles about the obstructions in his way to success, not knowing that he himself is his only obstruction; that the weakness which defeats him is in his own mind.

All defeat exists in the mind before it is expressed externally, and when I talk about mind control I am talking about a remedy for all weakness that stands between a man and his success in life—no less than a remedy for his disease.

Infuse self-confidence into a man's mind and you strengthen the man all over.

You cannot strengthen a man's body, except by strengthening his mind. Take the dead body of a man, and try it. What makes the body dead? Nothing but the absence of the controlling part, which is the mind.

The mind has its seat in the brain. Any well-read doctor will tell you that every particular part of the body is connected by its own special set of nerves to some particular part of the brain. You cannot move your hand until your brain sends word down to it to move. Perhaps your hand will not move, and you say that it is paralyzed. There is nothing the matter with your hand; the particular part of the brain which operates the hand has gone out of business. Restore the mental function, and your hand will be restored. Of course, there are cases where a member of the body is ruined, so that the nerves which are the telegraph wires leading from the brain, and which constantly carry messages from the brain to every part of the body, cannot enter the ruined member to deliver their message. This is a different matter.

When I learned the functions of the brain I was identified. This knowledge came as a result of my long years of thought, and effort to know the connection between the brain and the body. I had already found out that I could put my thought into the brain of another person and see great results from it.

And I found out another thing; that I had power to draw to me people who were weaker than I, and I almost always imparted strength to them without weakening myself.

And all this time I did not know anything of Mental Science and had never heard of Christian Science.

But I knew something of magnetism, and I knew there must be a reason why

the horse-shoe magnet drew the iron filings without any visible connecting link.

After a time I knew that everything in all the world possessed magnetism; magnetism is the drawing power inherent in every particle of substance. Everything and every atom is a magnet possessing two poles—positive and negative; from its positive pole it attracts things to itself; from its negative pole it rejects them. This little statement—simple as it seems—is the key that unlocks the whole mystery of creation.

I will not take up the time to enter into a lengthy explanation of this point, but when I knew it to a certainty, and knew the tremendous import of it, I knew the world needed my statement of Mental Science as I have since given it out in a series of twenty lessons called "The Wilman's Home Course."

There is such a thing as being lifted up from the earth, and I know it. The condition is purely mental; it is brought about by the knowledge of man that assures him that *he himself*, is superior to the many weaknesses that pull him down into the earth if he will only hold on to the best and highest ideals of his life, and trust them as he would trust God. In this condition, fear and disease and every form of weakness fall away from his mind; and his mind then conveys the perception of this condition to every part of his body through his nerves until he feels himself all over lifted above every hampering, down-pulling influence. This is mental healing. And I am convinced that its power can be so developed in the man by proper training that the time is coming *here in the world* when he will conquer—not only every form of disease, but even old age and death.

There is nothing in this idea to shock any one. Are you aware that this thing is foretold in the Bible? "The last enemy to be overcome is death." Not death of the spirit, but death of the body. The whole thing is in overcoming disease and weakness. Old age is but an aggregation of weaknesses born of ignorance, all of which have been overcome singly and in different persons; and when the brain of man has gathered still more power than it now possesses, even old age and death will be overcome. Read Revelations and see what deathless promises are made to him that overcometh. Nothing is denied him. Man's power to overcome grows with the exercise of it, and will continue to do so until he becomes master of his body and of the conditions that surround him.

One of the reasons why people misunderstand me is because I see the innate largeness of man's native capacity; and this is why their diseases and trials look so small to me that I cannot put any sense of realization in them. And it is by not doing this that I heal so much and so easily. I see the patients in the grandeur of manhood or womanhood, and am

filled with a sense of their power to master those frail negotiations of their will called diseases.

I believe that the *will* of a man is supreme in his body; but the patient who comes to me to be treated does not believe this. He does not recognize his will as being a force sufficiently strong to banish his disease. But when he joins his thought with mine he gradually becomes tinctured with my thought, and his will comes to the front and asserts itself; then he is healed.

But how is this thought connection between the patient and healer made?

It could *not* be made if thought was a mere nothing as most persons consider it, but thought is a fine, ethereal substance secreted by the brain, and it is subject to the will; it can go where it is sent, and do what it is charged to do.

The nature and the function of thought is not yet understood. New ideas are persecuted; there has never yet been a leader of a new thought who has not found the way of its introduction a very thorny one. They used to be murdered outright. They don't do anything to them now but strip them of their property, tie their hands so that they can do nothing, and ruin their reputations before the world by pronouncing them guilty of fraud. And all this before the person has been proven guilty. I used to think that an accused person was held as innocent until he was proved guilty. But it seems that in this country—*this land of the free*—that an accused person

is held as guilty until he proves himself innocent.

In spite of every vicissitude of life in all its varied happenings I have been happy in the simple following of the highest ideal my mind could conceive of. The kingdom of heaven is found in the realization of the soul's highest aspiration after truth. How this fact has impressed me! How it has sustained and upheld me, and pulled me through the darkest passages of my existence.

I have been true to the truth as I saw it. I have been as resolute in following my best conceptions as ever Luther was; Luther who declared he would proclaim his message though the tiles on the houses turned devils to prevent him.

Luther never felt the pressure of his message upon his conscience any more powerfully than I have done; neither was his message of one-tenth the importance.

For I have solved the problem that opens up a new life for the race; a life free from the pain, the wretchedness, the weakness that makes this world a purgatory of unhappiness. The knowledge of *mind* control renders all things possible to man; opens every door in life to his effort.

At present this knowledge has just begun to show forth the power there is in it. It has not reached meridian yet; long before it has done so I shall be justified in the struggle I have made for free speech and a free press in these United States.

The Evolution of God.

NUMBER 12.

Mention has been made in these Articles of the Egyptian "Book of the Dead," which, as to its contents, is unquestionably the oldest book in the world. The work has come to us out of the mists and darkness of the Past, so that of its actual origin we know nothing. We have the three volumes before us, borrowed from the Los Angeles Public Library; and it is our wish to convey to our readers some idea of the character of this wonderful relic of antiquity, as well as of the religious beliefs of the ancient Egyptians.

But before proceeding with our task we would call our readers' attention to Article No. VIII, in our issue of January, where there is matter explanatory of the religion of Egypt which might be read to advantage at his stage. In connection with the "two systems of gods and goddesses" therein mentioned, we find the names of Ra and Osiris, both of whom represented the Sun, sun-worship having been the primitive form of relig-

ion among most of the earlier races of mankind. Ra stood at the head of the older system, Osiris being substituted for him at a later period while the religious beliefs remained practically as they had been before, although many changes were subsequently made during the process of that evolution which necessarily takes place in all human affairs. (See Enc. Brit., 9th Ed.; Egypt; p. 620, etc.).

The "Book of the Dead," as the Preface to the work tells us, consists mainly of "translations of the Egyptian hymns and religious texts * * * which the Egyptians inscribed upon the walls of tombs and sarcophagi, coffins and funeral stelæ, papyri and amulets, etc., in order to ensure the well-being of their dead in the world beyond the grave. They have been translated from papyri and other documents which were found chiefly at Thebes, and, taken together, they are generally known as the Theban Recension of the Book of the Dead; that is to say, the Recension of the great national

funeral work which was copied by the scribes for themselves, and for Egyptian kings and queens, princes and nobles, gentle and simple, rich and poor, from about B. C. 1600 to B. C. 900."

The Preface goes on to say that "many of the ideas and beliefs embodied in the text here translated are coeval with Egyptian civilization, and the actual forms of some of the most interesting of these are identical with those which we know to have existed in the Vth and VIth Dynasties, about B. C. 3500. On the other hand, many of them date from the pre-dynastic period (i. e., from at least 6000 years B. C.); and, in the chapter which forms part of the Introduction to the present edition, an attempt has been made to show that some of the religious views of the northeast African race, which formed the main indigenous substratum of the dynastic Egyptians, found their way into the Book of the Dead, and maintained their position there."

No papyrus contains all the Chapters of this Recension, the text of no two Chapters agreeing either as to their contents or arrangement, so that "a complete edition of all known Chapters of the Theban Recension would be impossible, unless recourse were had to several papyri."

* * * The translation (including about one hundred and sixty Chapters) has been made as literal as possible, * * * and it was thought to be unnecessary to encumber the pages of a book which is intended for popular use, with voluminous disquisitions and references."

Certain writers on Egyptology have decried the Book of the Dead, and announced as a great discovery that the texts thereof are corrupt. To this answer is made that "the text of every great national religious composition which is handed down *first by oral tradition*, and secondly, by copies which are multiplied by *professional scribes and others*, is bound to become corrupt in places (as our own Bible is corrupt in innumerable instances, according to modern criticism).

* * * But the history of the religious literatures of the world shows that when a series of compositions has once attained the position of a *recognized national work*, the corruptions of the text thereof do not in any way affect the minds of *their orthodox readers* in the general credibility of the passages in which they occur. And the Book of the Dead (also like our own Bible) forms no exception to this rule. For the work, which was *very old, even in the reign of Semti*, a king of the First Dynasty (about 5000 B. C.), and was, moreover, so long at that time as to need abbreviation, was copied and recopied, and added to by one generation after another for a period of *early five thousand years*; and the pious Egyptian, whether king of ploughman, or even or maidservant, lived with the teaching of the Book of the Dead before

his eyes; and he was buried according to its directions, and he based *his hope of everlasting life and happiness* upon the efficacy of its hymns and prayers, and words of power. By him its Chapters were not regarded as materials for grammatical exercises, but as all-powerful guides along the road which, passing through death and the grave, led into the realms of light and life, and into the presence of the divine being, Osiris, the conqueror of death, who made men and women 'to be born again.'"

How like these ancient Egyptians were to the modern Christians, who regard every word in the Bible as "the word of God," who also keep their eyes constantly on Death, and for the most part spend their timorous and cowardly lives in preparation for death, and not in the real, actual business of *living and preparing to live*, which they are unquestionably sent into the world to do. But, as will presently be seen, all our ideas and beliefs concerning a future life—heaven, hell, rewards, punishments—have percolated through the Ages to the Christian Church from Egyptian and other pagan sources, and have not come from the Hebrew people alone, nor from the "Sacred Writings" of these which compose our "Scriptures." The Egyptian priest, with his incantations and prayers for the dead, was the same kind of a personage who, in another guise, has figured for nearly nineteen hundred years in the Christian Church, his cunning, selfishness, self-assertion, greed and lying finding their counterpart everywhere in the history of the Christian priesthood, wherever history has been written.

The translator's "Introduction" to the Book of the Dead gives much information concerning the methods of disposing of the dead which were in use among the ancient Egyptians; but for this information we have no adequate space here. The work itself, however, would well repay the perusal of every one interested in History and the Truth of History.

It appears that the earliest or prehistoric Egyptians both burned and buried their dead, this fact being shown by the excavation of pre-dynastic cemeteries. "The bodies which were buried were either dismembered or cut up into a considerable number of pieces (the head being cut off), or buried whole. Bodies buried whole were laid on their left sides with their heads to the south, and were sometimes laid in skins of gazelles and sometimes in grass mats." This appears to have been "the oldest method of burial in the Nile valley." Later on, those people embalmed or mummified the dead bodies, "either because they wished to keep their material bodies with them on earth, or because they believed that the welfare of the departed depended in some way upon the preservation of the bodies which they had left behind them upon earth. Whatever the motive, it is quite

certain that it must have been a very powerful one, for the custom of preserving the dead by one means or another lasted in Egypt without a break, from the earliest pre-dynastic times (i. e., from 7000 to 9000 years B. C.) almost down to the conquest of the country by the Arabs, about A. D. 640."

Chronologically the practice of burning the dead came after that of burying them. "Usually the bodies were only partially burnt, and afterwards the skull and bones were thrown into a comparatively shallow pit, care being taken to keep the hands and feet together." It is noted in the Introduction that "the graves of those who were burnt or dismembered contain no inscriptions," from which fact it is inferred that "the habit of writing religious texts upon the objects in the tombs, a habit which became universal in the time of the *historical* Egyptians, was not yet in existence." But the races who, armed with metal weapons, conquered Egypt and introduced the art of writing, "undoubtedly brought (with them to Egypt) certain religious beliefs, and funeral customs, and literature; and gradually the system of burial which was universal in Egypt up to the time of their arrival became completely changed. * *

* In fact, they abandoned not only the custom of dismembering and burning the body, but the half-savage views and beliefs which led them to do such things, and little by little put in their place the *doctrine of the resurrection of man*, which was in turn based upon the belief that the *god-man and king* Osiris had suffered death and mutilation, and had been embalmed, and that his sisters Isis and Nephthys had provided him with a series of *amulets*, which protected him from all harm in the world beyond the grave, and had recited a series of *magical formulæ*, which gave him *everlasting life*; in other words, they embraced the most important of all the beliefs which are found in the Book of the Dead."—Here we have stated the *actual origin* of the doctrine of the *Resurrection of the body*, which was pagan and not from Christ. As is evident from the historical facts before us, belief in the resurrection of the dead prevailed among the Egyptians for more than 5000 years B. C.

The question may be asked here, is it not possible for us to find in the "magical formulæ," the prayers, hymns, incantations and "vain repetitions" of the Book of the Dead the actual origin of the "Masses for the repose of the souls of the dead," as performed or recited for centuries in the Romish Church? Priests of every class, in all lands and in all ages, have clung tenaciously to everything that could be made the means of accentuating their own influence—either personally or as a class—over the minds of the people, whom they have striven to keep in the densest ignorance in respect of *all true learning*. And did not Macaulay say

of them all, in his *Essay on Milton*, "Touch but the hem of the garment of one of their privileges and *they will curse you to your face*?" In the "Isles of the Sea"—in the West Indies and in the Philippines—so lately wrested from Spain by the United States, there was not found by the conquerors a single "common school," as the writer *knows from personal observation*; this, too, after whole centuries of occupation by the Spaniards. But churches, nunneries, priests riding in carriages, and clothed in costly vestments of silver and gold (on Easter-Monday, by the way, in Manila), and friars in their distinctive dress and with sandals on their otherwise naked feet, were everywhere. And did not the Americans find the native Philipinos *to a man* in rags and ignorance? But these

naturally intelligent and courageous people were also found "sure of going to heaven when they died, because the priest said so," such being universally their own language. K.

POSTSCRIPT. — Through accidentally dropping some linotype, two lines in Article XI (April number) were omitted after "Hebrew," the last word on page 13. The completed sentence would therefore read, "as the most learned Hebrew rabbi of our time has declared Moses to have been." The added words form the necessary context to what follows on page 14. Also the word "slaving" should be "slavish" (page 13, column 1, line 28), and "whole" should be "whose" (page 12, column 3, line 49).—THE EDITOR.

Fundamental Principles of Socialism

AS APPLIED TO SOCIETY AND THE HOME.

By EDITH EDDY BRADFORD.

The Cause and Cure of Fashion.

THE adornment of the human body has always been a problem of vast importance. Different civilizations have been distinguished by varied customs in dress, and the dress of the people has always been a key to the degree and value of their enlightenment. So we find it today. A careful study of the dress of the early twentieth century will reveal as certainly as any adjunct of modern life, how little our boasted civilization values the lives of the individual and the ultimate good of the race.

This paper, however, will deal solely with the dress of woman, since social conditions led her to lengths of absurdity and criminal practices which are not followed by man. Under our present social system, woman is the attracting element in society. Men are responsible for the support of families, and in order to live, woman must eat and be clothed and housed. Therefore since man is to provide, man must be won, and won largely by physical appearance and the thousand and one little accessories to woman's physical attractiveness. There thus exists (however unconsciously) a competition for the favor of men. Therefore, dress becomes a subject of profound study and deep-seated importance.

Now, as to the dress of the woman of today in what respects is it desirable?

It is inartistic in the extreme, most fashions tending to the grotesque exaggeration of some line or portion of the body—but its artistic faults are few in-

deed compared with its physical undesirability. Is there a student of hygiene or physiology who will attempt to defend the French heel? Physicians ascribe a long list of diseases to its influence and were I interested in physicians or diseases I could doubtless remember a scant half dozen of them. Then there is that abomination of steel-armored plate, the corset, which vies with whiskey as a menace to human health and happiness. Occasionally one meets with a fairly sane woman who defends the loosely-worn corset as "harmless," and indeed when one must choose between the loose corset and tight skirt bands cutting into one's anatomy and dragging the weight of skirts from the waist, it becomes a choice of evils. The defenders of the corset see in it merely a skirt supporter and an adjunct to neatness in dress, but even a loose-fitting corset interferes with the use of the lower lung-cells and tend to weaken the muscles of the sides, stomach and back. The tight corset, however, is still alarmingly fashionable and its use is simply criminal. If there is any one crime against society which deserves summary punishment, it lies in adopting any habit of life or dress which tends to weaken the mothers of the race.

If that can be said of corsets, what shall we say of the heavy skirts dragging the vitality out of mothers, and deranging the very organs of reproduction, the fountain-heads of future generations?

There are many other ways in which woman's dress is injurious; for instance,

the use of too much or too heavy clothing, changes of weight and warmth in dress dependent upon the occasion of social functions, regardless of climatic conditions, such as tight shoes and gloves, long trailing garments, gathering up all manner of unspeakable vileness, etc.; but the three first mentioned are the most obviously disastrous to the physical health of the race.

Now, if these ridiculous and harmful fashions were indulged in by a few degenerate aristocrats, one might keep silence, as they would soon cease to reproduce, owing to their notoriously unnatural lives, and so the race suffers little for their foolishness; but, woe is me! our working women must ape these aristocrats; yes, and our good little mothers who keep the home and wait in the purple twilight for John to come to the wife and babies,—our real women who live and think and perform useful service to society.

Why? One word explains the sum of all the causes,—*capitalism*. That which is beautiful and attractive in dress is largely a matter of custom. That which is chaste and becoming, is entirely a matter of custom, (we sometimes deceive ourselves by calling it moral sense,—"but that's another story.")

As a familiar illustration, women at our beaches think nothing of showing their legs, or indeed of disclosing the whole beautiful outline of their bodies in their wet, clinging bathing costumes. The same women at a ball room exhibit the charms of gleaming neck and shoulders with no sense of immodesty. And neither the "mashers" at the beaches nor the roués in the ball room are any more dangerous or wicked than are the same men when a woman walks down Broadway in a stiffly corseted and much padded costume in which it would defy a Scotland Yard detective to guess her natural God-given form.

Why don't these bathers and dancers go down Broadway in some natural, graceful style of dress which exhibits and adorns the beautiful forms which nature gave to the most perfectly artistic organism which has yet evolved? Is it because they fear to make men licentious? Are men more chaste in Turkey, where they never see a woman's face on the street? Are they less chaste at the beach or in the ball room? If it is in the interest of chastity that these women dress, we would not see so many garments cut to call particular attention to certain parts of woman's body, so many peek-a-hoo stockings carefully displayed by an artful swish of uplifted skirts, so many transparent blouses. If concealment of form were the real object, how much more healthful and comfortable would be a simple garb like the robes of the apostles in the days of Christ?

No, the more natural and normal people are in regard to the study and admir-

ation of the human body, the cleaner and saner they are in their relationships and the more sacredly they strive to create the conditions which develop the most perfect race.

In Greece, in the days of Phidias, when men sought for beauty in the human form and carved the most perfect figures the world has ever seen, we find they had about the most perfect life and customs of any age known to history.

Then what perpetuates this custom of dress for which we fail to find a single recommendation? The answer is, fashion. And what perpetuates fashion? The desire for creating markets, selling goods and making profits. The whole dubious foundation of commercialism, of keeping people employed, and giving investors profits, lies in creating a demand for new things—in manufacturing new tastes and needs.

If fashion did not change people would not need to have new hats and frocks and shoes and gloves every few weeks, and that would mean less profits for the manufacturer and wholesaler and retailer; less work for all the army of factory workers and drummers and office help and salespeople. What prosperity we enjoy is dependent upon *lavish waste*. And so we have newer and more ridiculous and more expensive fashions month by month, that the wheels of capitalism may turn faster.

An entirely unconnected phase of the dress question lies in this fact. Under our present factory system much of the work is done in sweatshops and garrets and the wearers of costly laces and silken garments may be exposing themselves to the most loathsome diseases—the diseases of the slums which the greed of these jeweled matrons, and the ignorance of all of us have created.

And if there be any truth in the statement that thoughts are things, what misery and heartache, what agony and tears are woven into the delicate films of lace, the hand-embroidered lingerie, the dainty fabrics of milady's wardrobe? Can she expect to be care-free and happy in such an atmosphere of misery?

But to return to the main issue, who of the lovers of a perfect race would not gladly live under a system of social life in which there were no falsely created desires; in which one could order from a central store (without serious reference to cost!) just those garments in which one's artistic nature could most fitly find expression? And in those garments which left free and untrammelled every cell and muscle of one's body, to step out into the glorious light of day, and joyous and emancipated go to a few hours' daily service for the state in the name of the common good, with the proud consciousness that in performing useful work under conditions of mental, moral and physical wholesomeness, one was the

peer of every other child of the planet.

Such will be Socialism.

Appeal to the Lovers of Children.

OF ALL the sufferers from the unspeakable disasters that have overtaken California, there are none which should appeal more strongly, especially to the women of the nation, than the children. Think of these little ones being awakened from their innocent slumbers by the hideous sounds that rent the air that awful morning; of their fright hearing the tumult and the strife.

They are still unconscious of the meaning of the excitement that surrounds them or why they do not return to their homes, or why their piteous cries for father and mother are still unanswered. They know not that they are fatherless, motherless, homeless and alone in the world.

Put our own loved ones in such a position and how our hearts would bleed. Would we not expect that to them would be given the relief they needed? It was to those who gave to the least of them who were naked, hungry and thirsty that the Lord promised the reward of eternal life.

Let your hearts be touched for the little ones; deny yourselves something to contribute to the fund that is to give them immediate succor and to provide them with shelter and protection from the ills and temptations of life until they are old enough to take up the battle for themselves. Among these helpless children there may be many who are destined for important parts in the world's work in the future.

Give generously to the fund for these wards of the nation; the State will be overburdened for years to come. Provide abundantly for the children who are the hope of the country and the "heritage of the Lord."

If the women of the whole country would organize into societies and work as diligently for this noble purpose as they have hitherto worked for charity, home and foreign missions, temperance and the church, every one of the legion of destitute children now crying for help in California would be saved for the service of God and our country.

The children of the poorest and the richest citizen of California are now on equal footing in the race of life; they are alike dependent upon charity and the care of the benevolent.

MRS. JOHN A. LOGAN.

A NUMBER of the best known women of the country have organized the National Mothers and Daughters' San Francisco Relief Fund Committee for the purpose of especially looking after and caring for the many children who have been bereft of father and mother, and left destitute by the awful tragedy which has laid the city of San Francisco in ruins.

Mrs. Donald McLean is chairman of the National Committee and co-operating with the National Committee are many of the most notable women in the United States. The first generous heart of the nation has responded most generously to the general needs of the stricken city, but this is the first organized effort to care not only for the immediate needs, but for the permanent welfare of the little children who have been left helpless by this awful calamity.

It is the purpose of the Committee first to see that these little ones are provided with the urgent necessities of life, proper clothing, food and nursing; then to make permanent provision for them which will insure their being cared for permanently and given an even start in the battle of life. Confident appeal is made to the women of the country, to the mothers and daughters, for this most necessary and worthy purpose. No doubt is felt that there will be a prompt and adequate response.

The editor of CONABLE'S PATH-FINDER here makes a personal and earnest appeal to all his readers to contribute all that it is possible to this fund. The very purpose of it must reach the heart-center of every home.

Send all your contributions direct to E. W. Conable, Children's Relief Fund, 211 New High street, Los Angeles, Cal. Mr. Conable will forward all amounts direct to the Astor Bank, New York City, which is made custodian of this fund. Hundreds of the wealthiest women of New York and other great cities of the United States are back of this movement and are contributing large sums and giving their time to the work of securing contributions.

The names of all contributors and the amounts sent (unless otherwise requested) will be published from time to time in these columns.

Let the response among PATH-FINDER readers and others be prompt and liberal. Thousands of little ones are homeless.

Call for National Convention.

I. M. F. Knox, as president of the Mental Science College Educational Association do hereby call a convention of this association to meet in Seattle on June 28, 1906, for a three days' session. All who desire to come and bring their tents can tent upon the college grounds, where the business of the convention will be transacted, and all who desire to remain can camp there during the seventh annual term of college during the months of July and August, 1906. All Mental Scientists and New Thought people everywhere are specially invited to be with us and take part in the convention. There is room for thousands to assemble upon this most beautiful spot on the lake shore front. Let us hear from the

thousands. Nettie E. Knowles, Secretary. M. F. Knox, President.

THE EDITOR'S NOTE BOOK.

(Continued from page 3.)

It is said that Tammany Hall is to wage a bitter fight against Socialism. This announcement should make thousands of Socialist converts. Always get on the opposite side of Tammany, and there is no danger of ever going wrong.

San Francisco was getting along beautifully until she again threw open her saloons. It were best for her to wait until the subterranean quavers had ceased before again setting out upon the damning mission for which the saloon ever stands erect and conspicuous.

According to recent reports, there is a John D. Rockefeller, Jr., No. 2. We trust that this does not mean another 2-cent rise in crude petroleum. But what matters it, so long as the people are supporting the entire Rockefeller family, an extra "kid" or two will not seriously add to the burden.

A Los Angeles doctor who took the first relief train to San Francisco, accidentally fell and was killed by the discharge of a revolver which he was carrying in his hip pocket. There are very few missions of mercy that require the presence of murderous weapons. This was not one of them, as the doctor furnished ample proof.

A local newspaper asks: "Who owns the earth today?" The people ought to own it, but somehow or other they have let it slip out of their hands. Now, however, our Israelite friends own about two-thirds of it, while John Rockefeller holds a chattel on the other one-third. The people—well, you see, they are the consumers. Those of us who do nothing but consume, never produce very much, so we must have producers in order that we may be able to consume. See? It's very easy.

Verily, the prophet's prediction is being verified. The same mighty force is working everywhere within the shadows of the towering Vesuvius and along the shores of the placid Pacific. Death and destruction follow in the wake of a cycle of misdeeds. It has ever been thus, and thus will it continue to the closing period when man shall uncover his head in the presence of the Almighty instead of joining an insurance trust or carrying a brewery sign on the end of his proboscis. There are other odoriferous offenses, but these two are by no means exempt.

Young Commissioner Garfield seems also to have "struck oil" in great quantities. The amount of incriminating evidence he induced to flow out of the mouths of the trust criminals themselves comes near resembling one of Rockefel-

ler's Texas gushers. Gradually the noose is forming in the hangman's rope. The devil is already planning for extensive extensions of the syndicate's pipe lines to convey crude petroleum to his furnaces. He is installing up-to-date paraphernalia of every sort against the arrival of the heads of the trust syndicates, insurance thieves and express robbers. A Los Angeles fiesta won't be in it alongside of this procession.

We were beginning to think better things of Missouri, but the recent burning of two negro suspects in the public square and under the statue of "Justice," in Springfield, and the hanging of another suspect at the same time, and the wrecking of the sheriff's home by a mob of five thousand people, is convincing evidence that this state is still sorely in need of a much greater influx of PATH-FINDERS than it is now receiving. Within the shadowy precincts of an unenlightened press, there must ever occur and recur such evidences of barbarism. The public press must either be educated or extinguished. It is in sore need of a powerful hypodermic injection of civilized enlightenment. Only then will the burning stake pass out of existence.

Carlisle, one of the attorneys in the Reed Smoot case, says that the "Mormon church is something besides a church." Frankly speaking, we have long been of the same mind. Still, we are of the opinion that the Mormon church is a shade in advance of the Los Angeles grill rooms and cafe assignation houses. Don't be too hard on Smoot. And then, again, if Smoot is convicted, what is to become of all the other United States Senators? Which is the greater evil, to marry one woman and have a dozen concubines, or marry a dozen women and live openly with all of them? We propound this query simply for information. We are free to confess that we are a little in the clouds on this vexed question. We use the word "vexed" advisedly, for it is right here that about every man extant has, at some period in his life, tripped in his skirts. Poor old Smoot should not be singled out as the one horrible example.

"Uncle Joe" Cannon, the brainy Speaker of the House of Representatives at Washington, has just passed his seventieth birthday. No man is really mature until he has passed fifty, and yet we have a lot of nincompoops among us who think that the race should be chloroformed at forty-five. And then again we have the Iowa doctor who wants to "plant" every one who is possessed of an "incurable" disease, and let the doctors determine at what stage the disease is incurable. Now wouldn't that curl your hair? Who ever heard of a doctor who could tell an incurable disease from a case of whooping-cough? And yet some of them have the nerve to pose as experts in the treatment of human ail-

ments. There are expert surgeons—in rare instances—but no such thing was ever known as an expert doctor of medicines. In fact, the doctor who persists in prescribing poisonous drugs for his patients should be subject to prosecution for malpractice.

So they have finally put Moses Harmon, the editor of *Lucifer*, in the penitentiary. Harmon's "crime" consisted in propagating, through his paper and otherwise, ideas along the lines of our present marriage system which the federal government took exceptions to. Twice before Harmon had been convicted and imprisoned for the same offense. But these experiences were not sufficient, it seems, so a greater punishment was meted out to him. Under the present ignorant status of the race it is hardly worth one's while to run counter to established customs, no matter how absurd or ridiculous or harmful they may be. In the labor of trying to instill more rational ideas into the minds of the people, we gain nothing by putting ourselves in a position where we are likely to be deprived of our working resources. This is not an age when martyrs are required—at least not in this country—so it were wisest that we keep within bounds of certain established forms until such time as a healthy and strong public sentiment stands ready to back up the propaganda of rational ideals.

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THE FOUNDATION OF ALL REFORM. To those who take thought of what they eat, and realize that their condition, both physical and mental, depends a great deal upon the selection of proper food, a valuable quantity of information and suggestion will be found in this recent book on the diet question by an experienced writer on such subjects, Mr. Otto Carque.

He calls it a guide to health, wealth and freedom, and asserts that diet reform involves the most beneficial changes which everybody can begin at once to work in himself without waiting for legislation or revolution. It means, he says, the mental and physical regeneration of the individual, and therefore must be the foundation of all reforms leading to the universal happiness of mankind.

The first chapter gives a very interesting and exhaustive review of the history of organic life upon our planet, from the lowest forms up to man, the highest developed animal. In subsequent chapters are treated the chemistry and physiology of nutrition, the raw food question, and the superiority of the fruitarian diet, in a manner which is not only interesting, but to a great extent convincing, winding up with the ethics of diet-reform.

The subject is ably treated, and the book cannot fail to give wholesome and useful ideas to those who think, besides revealing a liberal research in geology and the evolution of man in his prehistoric existence.

The book contains about seventy pages and has two contrasting illustrations of the brutality of the slaughter house, and the harmony and happiness of the fruit-eater, which are very suggestive. Altogether, it is a very clever book and will repay anybody for reading it. Printed in a neat, heavy paper cover, at 25 cents.

The same author presents a 16-page pamphlet, "The Folly of Meat Eating," which is an ingenious and apt reply to an editorial in certain New York and Chicago dailies. It contains valuable tables giving complete analyses of the mineral elements of various foods. Price, postpaid, 10 cents.

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